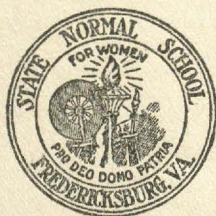


BULLETIN
STATE NORMAL SCHOOL
FOR WOMEN
FREDERICKSBURG, VA.



APPRECIATION OF MATTHEW F. MAURY
MAURY AND THE CONFEDERATE NAVY
CHRISTIAN EDUCATION THE HOPE OF
THE WORLD

Foreword

"Appreciation of Matthew F. Maury" is an address delivered by A. B. Chandler, Jr., President Fredericksburg State Normal School for Women, June 22, 1922, in Richmond, Va., at the invitation of the Matthew Fontaine Maury Association on the occasion of laying the corner stone of the Maury Statue. "Maury and the Confederate Navy" is an address delivered on the same occasion by Governor E. Lee Trinkle at the invitation of the United Daughters of the Confederacy.

One of the two literary societies of the Fredericksburg Normal is named after Commodore Maury.

"Christian Education the Hope of the World" is an address delivered on several occasions by President A. B. Chandler, Jr.

These addresses are mailed to a preferred list of young women in Virginia who should be interested in the themes discussed. A thousand copies are retained by the School to be mailed on individual request.

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Appreciation of Matthew Fontaine Maury

By A. B. CHANDLER, JR.,

President Fredericksburg State Normal School

MY FELLOW CITIZENS:

Summoned by the Matthew Fontaine Maury Memorial Association from a life busy beyond its capacity to give on this great occasion, when the veterans of the grey are once more assembled in attenuated ranks in the Capital of the Confederacy, an appreciation of the services of Matthew Fontaine Maury, I hasten to make acknowledgment of this distinctive honor and to record my sense of embarrassment in attempting to unfold in adequate phrase the marvels of his achievements. How befitting it is that in this beautiful city where his remains now sleep in yonder silent city of the dead and on this spacious avenue in calling distance of Davis, of Lee, of Stuart and of Jackson this other immortal should also be portrayed in bronze that all the world may know we love him and appreciate his matchless contributions to the development of world civilization! How appropriate, too, that F. William Sievers, who designed Stonewall Jackson's monument, should be the chosen sculptor for this memorial—Jackson and Maury alike high servants at Virginia's proud Military Institute and each attaining incomparable distinction in his respective sphere. It is no less appropriate that the Matthew F. Maury Memorial Association and the United Daughters of the Confederacy should take the leadership, as they have done,—God bless these splendid women of the South—in raising the funds for this Statue. These noble women through this act perpetuate their patriotic and self-abnegating virtues, though they need no trump of fame any more than the sunlight needs a clarion to proclaim its mission or the speechless law of gravitation sues for the trumpet of Niagara.

The progress of the world is due principally to the concentrative and self-abnegating work of modern scientists. Scientific discoveries and inventions in every branch of man's work in the world are the very foundation stones of the world's pulsing life. Fine and effective machinery to run the mills and factories and to do the work of the mines and the farms are the priceless legacies to all mankind of great pioneers in the field of scientific research and experimentation. The applications of steam and gasoline and electricity to motive power or

to the conduction of sound are among the wonders of this age. Wireless telegraphy and air-craft, now well-nigh perfected in their successful operation, put man but little below Deity in his powers of accomplishment. In the field of medicine, the discovery of anaesthetics for use in surgical operations and of disease germs and their antitoxins are the very marvels of human achievement. Bridling the winds and ocean currents and charting the very bottoms of the deep have added swiftness and security to international communication and commerce, thus building up an everlasting brotherhood among the nations of the world, and converting every shore into a veritable whispering gallery for the enlargement and refinement of human society.

Great spirits are those who have thus stood apart from the common places of life and in the quietude of their retreats have thus evolved the commercial and industrial salvation of the world. Such souls as these, though few in number, are the bright stars in the firmament of human progress, shining with greater lustre as the passage of time gives opportunity to measure their priceless achievements in true perspective. It is worthy of note that the large majority of the great inventors and discoverers have been silent workers—unappreciated, unrewarded, and in many cases unhonored and unsung. Retarded appreciation or recognition does not, however, detract one whit from the value of their work nor rob any of the ultimate reward which must be bestowed.

"Truth, though crushed to earth, shall rise again;
The eternal years of God are hers;
Error, wounded, writhes in pain,
And dies amongst its worshipers."

I have said this much to prepare you for an appreciation of the life and character and services of Matthew Fontaine Maury, the cornerstone of whose monument this great concourse of devoted patriots have met on this spot to lay and consecrate. I wish time permitted to give you all the interesting and inspiring details of this man's unusual career. I cannot do this. We shall have time to touch his life only at a few salient points. I hope to review enough of it, however, to convince you that he belonged to that very small circle of consummate masters in the field of research to whom every advanced nation is largely indebted for its present expanded commercial life.

It is hard to use extravagant phrases in speaking of him. Nothing but superlatives gives a true index to the value of his work. Impartial history warrants me in declaring to you that Matthew Fontaine Maury was not only the greatest scientist the South has yet produced, but one of the greatest of the world in all ages, and in his particular field of discovery he is matched by none. Not only

so, but full examination of his record discloses the fact that his work was not local, but universal; not transient, but permanent; not benefitting a few, but all the earth. Nor is this all. In him I point you to the man who, in view of the character and value of his discoveries and the obstacles overcome, has received less recognition and reward from his fellow countrymen than any man who has ever lived amongst us. The ingratitude of this nation is in nothing more pointedly displayed than in its neglect or refusal thus far to pay its incalculable debt to this constructive scientist by the erection of a monument, the gift of a medal, or in any other appropriate way. The appearance of his name at the top of a pilot chart of the North Atlantic prepared in April, 1922, by the hydrographic office of the national government smacks of belated recognition of Maury as the nation's pioneer hydrographer and offers suggestion that prejudice may not always control in withholding from this mighty son of the South that measure of recognition which should be his. The unspeakable shamelessness of this ingratitude is accentuated by the studied and successful policy of petty politicians to suppress even mention of his name in the authoritative papers at the nation's Capitol. His name is omitted at the Naval Observatory which he founded; in the history of the Brussel's Conference, at which every civilized nation of the world did him distinctive and unprecedented honor while he yet lived, the American historian, in his blinding prejudice, fails to record his name; and in the beautiful Congressional Library at Washington the name of Maury does not appear either among the scientists or the naval officers of America. The unpardonable affront to truth and justice thus exemplified makes my blood boil, especially when, searching for a motive, I find none except the fact that he was a Southerner and in the War between the States he pinned his faith to the land of his fathers, following, like Lee, the dictates of his conscience rather than the allurements of reward and honor. His life throughout was so steady, his heart was so pure that the only "crime"—God save the mark—he ever committed during his career was his allegiance with the incomparable Lee in the just cause that was lost.

The principal achievements of the subject of this sketch—enough in number and importance to enroll his name high among the immortals in the Hall of Fame—can barely be mentioned. Though twice injured, once by a fall from a tree and later by a fall from a coach in New York City, from which he was crippled for life, and though the pinches of poverty and lack of insight on the part of his parents seemed to forbid the possibility of a literary career, his indomitable spirit overcame even these obstacles, and in spite of his fight against poverty throughout his boyhood and young manhood—perhaps by reason of it—he finally gained appointment as midshipman in the Navy, chiefly through the influence of the patriot, Sam Houston. He soon earned promotion to a lieutenantcy. Later he became head of the Depot of Charts and Instruments, out of which

he created the National Nautical Observatory. He established the Hydrographic Office at Washington and instituted a system of "log books" by which all American vessels could aid him in collecting observations on winds and currents in every sea on which they sailed. He originated and was the moving spirit of the Brussels Conference in 1853, where representatives of the maritime nations discussed the laws of navigation and of meteorology, and adopted plans suggested by Maury for their promotion. He is, in truth, the father of the science of Meteorology and has been so recognized in all the world, save his native land. His maps and charts of the ocean won for him the title of "Pathfinder of the Ocean" and "Geographer of the Seas." His published treatise on navigation was long used as the text at the Naval Academy, of which, in a sense, he was the founder. He wrote a physical geography and a series of general geographies, containing the most advanced scientific findings of his day, of which he was the principal discoverer. He discovered the cause of the Gulf Stream, drew maps explaining the currents and winds of the seas, charted the channels of travel across their trackless wastes, so as to save time in navigation and give greater security to cargo and crew. He studied the causes of changes in weather and laid the basis of our modern weather bureau. He inaugurated means of accurate ocean soundings, advancing the theory of a sea bottom plateau across the North Atlantic. Acting upon this discovery, Cyrus W. Field, in 1857, laid the first trans-Atlantic cable, paying his debt to Maury in these words: "Maury furnished the brains, England the money, and I did the work." He urged the building of a ship canal across the Isthmus of Panama, which accomplishment today stands perhaps as the greatest engineering feat of all time. He assisted in fitting out the Virginia as an iron-clad, the first the world ever saw and the very foundation of modern navies, and invented a formidable torpedo to blow up hostile ships. He received the degree of Doctor of Laws from Cambridge University, England. He was presented with twenty-two gold and silver medals, given by Prussia, Austria, Norway, Sweden, Holland, Belgium, France, the Pope, Sardinia and Bremen; three copper medals from England, Belgium and Batavia; four Decorations of Honor from Denmark, Portugal, Russia and Mexico; two others from Belgium and France; a pearl and diamond Brooch from the Czar of Russia, and other gifts or tributes of equal significance from various potentates—but the United States has been and is conspicuous in its silence. Ibanez, the great modern Spanish novelist, in his *Mare Nostrum* makes one of his characters say of Maury: "He was refreshing himself with a study of one of Maury's charts—the sailor's Bible—the patient work of an obscure genius who first snatched from ocean and atmosphere the secret of their laws."

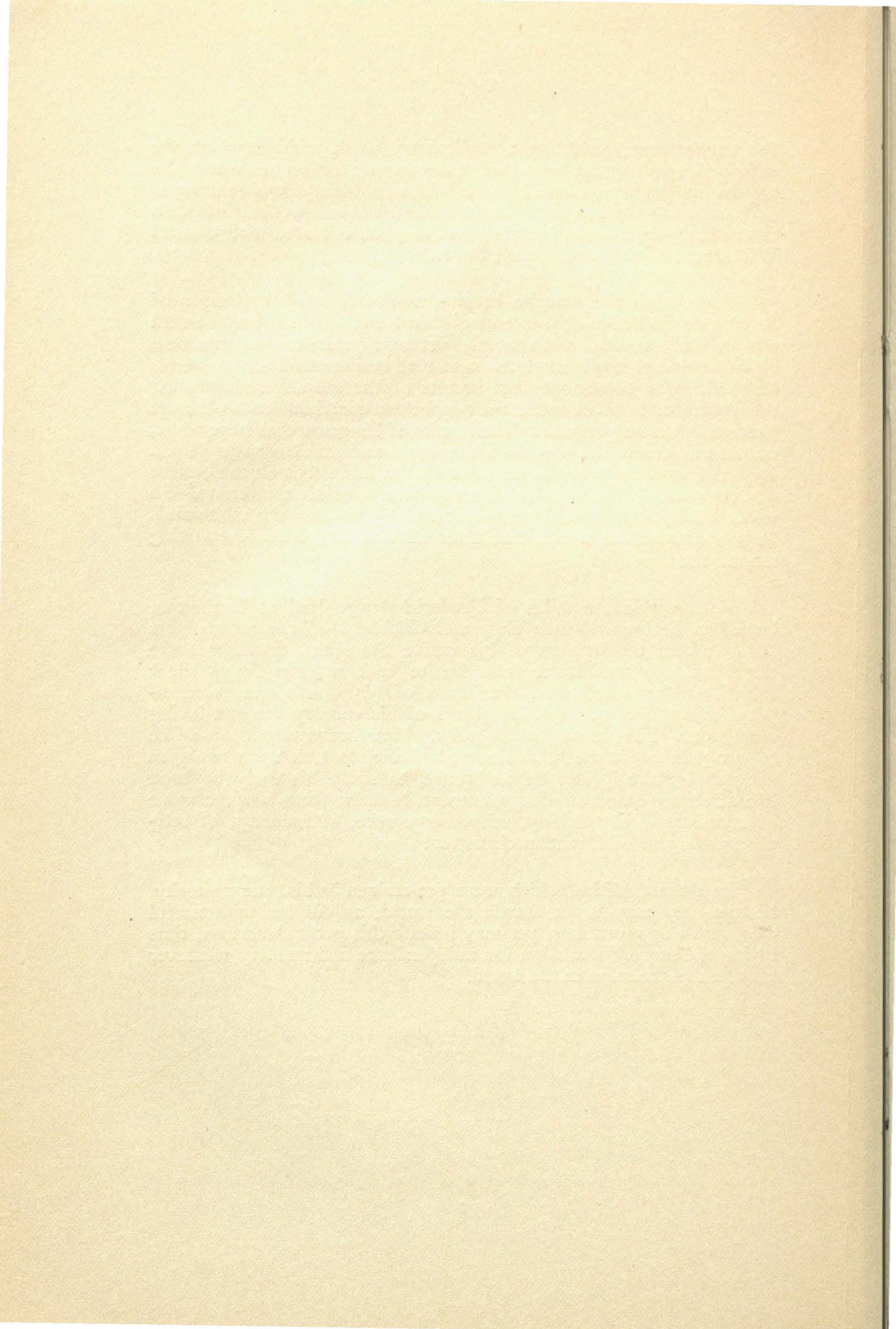
And a recent article issued by the National Geographic Society says in part: "In point of fact, the observation of winds and currents, the marking of fog and iceberg limits and its rain areas, the soundings

for temperature, constitute a preliminary work without which the safe and swift ocean travel of today would be impossible. The pioneer in this work was Matthew Fontaine Maury, whose name is as familiar to the navigator as is that of Darwin to the naturalist. In the early annals of the American Navy, he is linked with Charles Wilkes and Matthew Calbraith Perry."

Soon after the war he became a distinguished Professor of Science in the V. M. I., where he died in 1873. Thus it may be seen that he was a restless and versatile, yet an accurate worker in a field of research hitherto unexplored, and that he mastered the mysteries of the air and commanded the secrets of the sea alike, marshaling the forces of both to make their priceless contributions to human needs and human progress. The results of his researches have added untold millions to the wealth of the world and saved countless lives. He has bound every nation together by the iron cords on the bottom of every sea. He has mastered every current of air that blows. So today his spirit hovers about the ocean's depths and the mountain's heights around the world, and after all this fact is his everlasting monument.

Born within ten miles of Fredericksburg, dead at Lexington, buried in Richmond, with close and distinguished descendants now living within the borders of his native State and throughout the Southland too modest, as was he, to seek notoriety, this silent scientist today receives at the hands of his Confederate contemporaries and the sons and daughters of his country the last loving recognition of his incomparable work. How heartening it should be to our youth to come to this sacred shrine, to look upon his open and kindly face, portrayed in bronze, to study his early boyhood life of struggle and of disappointment, to learn from him the value of earnestness, of modesty, of perseverance, of industry, of self-abnegation and of Christian character!

In these qualities, which were pre-eminently his, our posterity, though they may never startle the world, as did he, with useful discoveries or inventions, yet may imitate this great American, thus laying the surest foundation for independence and mastery whatever may be their mission in the world.



Maury and the Confederate Navy

By E. LEE TRINKLE, *Governor of Virginia*

A desire has been expressed by those in charge of these exercises to have me address my remarks on Matthew Fontaine Maury to that comparatively brief period of his career which bears on the life and activities of the Confederate Navy. Such a survey, while in perfect harmony with our present Confederate Reunion, would preclude any just estimate of the world—value of the eminent scientist by presenting too restricted a field of observation.

The zeal and alacrity of the great pioneer in marine science and discovery to serve the State of his nativity during the stress and storm of 1861-'65 was based upon that natural nobility of soul which prompted Lee and other outstanding Virginians of that period to sever their official connection with the Federal Government in the dearer interests of that nearer cause, which they regarded as the cause of Truth and of Home.

Virginia, my friends, possesses in Maury more than a Confederate Naval Commander—She possesses another title to immortality. She possesses a name which, in the ultimate Temple and Hall of Fame, will rank with the proudest. When the crowned heads of the tottering empires of Europe shall have fallen; when the moving frontiers of mighty nations shall have again been shifted; when time and change shall have laid iconoclastic hands on much which now seems vital and imperishable; still, from out the eternal clarion and trumpet of fame, will be sounded that immortal title, "Pathfinder of the Seas."

Our dear old State, rich in tradition, rich in memories, rich in a long line of illustrious sons, is sometimes apparently a little tardy in outward manifestation of that true love, affection and real esteem, entertained by her for some of her children. This tardiness, however, is but momentary. Already in our capital city has arisen almost a population of giants in bronze—figures of immortal Virginians, reaching from the days of Washington to the days of Lee, Marshall, Madison, Jefferson, Henry, Clay, Lewis, Nelson, Jackson, Stuart. These represent but a few of those "men of light and leading" who serve to illuminate and to glorify the past.

For, whether it be in the council chamber or in the camp, the court of justice or the domain of science or of art, Virginia will be found worthily represented by names which reflect not only credit upon herself, but which shed unbroken light and radiance over the entire Republic. To this galaxy of glory Maury is no new comer. Men are not made by monuments. It is real fame to be embalmed in the memory of mankind and to be consecrated by the exalted admiration of the nations. To such fame Maury has long been heir. Rec-

ognized abroad, while yet living, with offers of employment and titles of honor from Czars and Emperors, the great scientist declined these flattering evidences of esteem, as Gladstone declined a peerage. He rightly believed that his scientific treatises, as embodied in the "Physical Geography of the Sea" was a surer title to enduring memory than the approval of princelings and the acclaim of courts. He, therefore, set aside invitations from foreign Kingdoms, satisfied and happy to remain with his people.

It now becomes the pleasure of that people to manifest with fitting outward and visible sign its inward admiration for one of the greatest sons to whom Virginia has given birth. These words are not idly spoken, and oh, my friends, how much such words imply. To be great in some parts of this world is to be little in Virginia; to be great in Virginia is to be exalted to fellowship with the gods.

In 1860, before the States were marshaled in deadly and internecine strife, the voice of Maury was for peace. In this effort he addressed letters to the governors of Pennsylvania, New Jersey, Maryland and Delaware, petitioning them "to stand in the breach and stop this fratricidal strife." Later, while in England on a mission from the Confederate Government, he bent his energies greatly in the same direction. These efforts, unhappily, proved futile.

"Civil war is like a conflagration. There is no telling when or where it will stop, as long as there is fuel to feed it," wrote Maury from Washington on April 10, 1861. On April 15, of the same year, President Lincoln issued his proclamation, calling on Virginia to furnish 75,000 troops. Virginia responded with an immediate ordinance of secession. On April 20 Maury answered the call of his State, resigned his commission in the United States Navy and repaired to Richmond. By this voluntary act of loyalty he, a peace-loving man of studious habits, believed he was signing the death warrant to his scientific life. No greater sacrifice could have been asked or granted.

Retiring from the seclusion of the life of a scholar, Maury embarked upon one of tempestuous action. He began by applying in the practice of war theories perfected by him in the study and laboratory. The great first fruits of this labor was the introduction into the undeveloped water defenses of Richmond of the torpedo, but not such a torpedo as had ever before been employed in warfare. The Maury system contemplated the use of electricity. He experimented in the presence of the Governor of Virginia, the Secretary of the Navy, and of the Chairman of the Committee on Naval Affairs in the Congress of the Confederate States. These officials were thoroughly convinced.

Having mined the James River, below Richmond, plans of this torpedo defense fell into the hands of the Federals. At this time Northern officers, as well as Southern officials, were ignorant of electrical torpedo warfare. The result was that a panic seized upon the Federal fleet, paralyzing for a time its activity.

Maury was forthwith dispatched by the Confederate Government to Great Britain to secure material for the manufacture of sub-marine explosives. He left against the dictates of his judgment and did not again return to Virginia until after the surrender at Appomattox. Leaving England on May 2, 1865, in obedience to orders from the Confederate Secretary of the Navy, he sailed from Southampton for the West Indies. Arriving at St. Thomas, he received the crushing intelligence of the fall of the Confederate Government and of the assassination of Lincoln. From St. Thomas he made his way to Cuba. Here he found himself a man without a country and without a home. He offered his services to Maximilian and embarked for Mexico, where he attempted to form a colony of Virginians. This effort received small encouragement. He in a short while left Mexico for England.

Arrived in Europe, the eminent hydrographer instructed French officers at Paris in defensive sea-mining and in electrically operated and controlled mines on land, devoted himself to writing class-books on geography, and pursued his studies in electricity. He exhibited before Napoleon III. the power and capabilities of the submarine torpedo. Napoleon invited him to become a citizen of France. Maury also interested the king of Wurtemberg in electrical military mining.

When Maury resigned his post with the United States Government at the beginning of the Civil War he was at once solicited by Russia to adopt that country as his own. "The news of your having left a service which is so much indebted to your great successful labors, has made a very painful impression on me and on my companions in arms," wrote Grand Duke Constantine, Grand Admiral of Russia, and brother to the Czar, in August, 1861, from St. Petersburg. Continuing, the Grand Duke said: "Your indefatigable researches have unveiled the great laws which rule the winds and currents of the ocean, and have placed your name amongst those which will ever be mentioned with feelings of gratitude and respect, not only by professional men, but by all those who pride themselves in the great and noble attainments of the human race." A life of independence and of luxury was offered the Virginian by the brother of the ruler of all the Russias. It was declined.

Accepting a professorship at the Virginia Military Institute, Maury returned to his native country and made his home in Lexington. Here he lived and died, and from here his remains were brought to Richmond for burial.

Nothing we can say on this occasion will enhance the fame of one who is already gathered among the immortals. In erecting a memorial in bronze to the illustrious Virginian we but honor ourselves in a tribute to greatness. Maury is not great because he was knighted by the Emperor of Russia, by the King of Denmark, by the King of Portugal, by the King of Belgium, by the Emperor of France;

nor because he was decorated by the Pope, by Austria, Prussia, Sweden, Holland, Sardinia, Bremen and Mexico. Such decoration was but a recognition of greatness, a greatness founded on intelligence and on truth.

It was the dying request of Commodore Maury that his body temporarily remain in Lexington until the spring of the year, after which it should be carried to Richmond. "And when you take me through the Goshen Pass," said he, "you must pluck the rhododendrons and the mountain ivy and lay them on me." The request was granted.

There is something exquisitely and infinitely beautiful, my friends, in the simplicity of such a petition. This man, who had declined the royal favor of kings, who had disdained the pomp of courts and disregarded the flattery of fame, reached now his hands in death for mountain flowers. And in that final hour, when the great Maury paused for the moment on the brink of eternity, with God on one side and with death on the other, his heart became as the heart of a child. There was no solicitude on his part for a monument in bronze; no apprehension of the future; no fear for the past. Only the desire that, having fought the good fight, having kept the faith, he be ushered into the presence of the Master; that, like a little child, wearied with its joys and sorrows, he be admitted, with rhododendrons and mountain ivy in his arms, into the habitation of the Father of all.

Christian Education the Hope of the World

By A. B. CHANDLER, JR.,

President Fredericksburg State Normal School.

A—ARGUMENT FOR EDUCATION

My embarrassment at this hour is due to a realization of my inability, in a brief address, to present to you aught but a few of the high spots in a theme so transcendently important and comprehensive as that upon which I have been invited to speak.

I need hardly pause, by way of preface, to present to you an argument for education. The consciousness of the citizenship of this republic and of this commonwealth has at last been aroused to a keen appreciation of the necessity for education. There is a universal conviction on the part of parents everywhere of the advantages accruing to their sons and daughters through education. They are willing to make supreme sacrifices in order that their children may gain through education preparation for contributing citizenship and mastery in high forms of service. Parents at last are acting upon the belief that it is better to invest in boys than in bonds and in girls than in goods.

From a subjective and selfish standpoint the following brief facts may be stated:

In earning power, each day in high school of a boy or girl is worth \$9.02. Only 10 per cent of the successful men succeed without a college education; 90 per cent of men without a college education fail; 90 per cent of men with a college education succeed; only 10 per cent. of men with a college education fail. Less than 1 per cent. of American men are college graduates, but out of this 1 per cent has been furnished 55 per cent. of our Presidents, 36 per cent. of the members of Congress, 47 per cent. of the Speakers of the House, 54 per cent. of the Vice-Presidents, 62 per cent. of the Secretaries of State, 50 per cent. of Secretaries of the Treasury, 67 per cent. of the Attorneys General, 69 per cent. of the Justices of the Supreme Court. At the present time the President, Vice-President, Speaker of the House, all but two of the Cabinet, 69 of the 96 Senators, 305 out of 435 Representatives and all of the Justices of the Supreme Court are College trained men.

A child with no schooling has one chance in 150,000 to perform a distinguished service. A child with an elementary education has four times that chance. A child with a high school education has 87 times that chance. A child with a college education has 800 times that chance.

Dr. A. E. Winship, Editor of the "Journal of Education," says: "I was the means of getting a Harvard graduate into one of the largest publishing houses in Boston and he had but three dollars

per week, and began behind every other boy, but in a month he was on the stock. In two months more he was a salesman, having jumped all those who worked for weekly wages and found himself on a salary."

The late President Wm. R. Harper, of Chicago University, said: "The advance of world-knowledge is so wide-spread that, in order to hold one's own, to be the best and to do the best, it is necessary to get just as much education as possible. A young man needs the higher education who would not have needed it two generations since."

The late Andrew Carnegie, who has given more money for education than any other man, save one, in America, recently said: "The business men of America have at last come to realize that a college education has a commercial value."

Ex-President Foster, of Reed College, has said: "The material prosperity of the West is assured. The question of leadership is before us. There are thousands of low hills, but one Mount Hood. There are thousands of lawyers, but one Justice Hughes. There are thousands of ward politicians, but one Woodrow Wilson. The problem of education is to find the rare individual of marked ability and give him the opportunity to develop his endowments as far as education will permit."

Mr. Seligman, a Wall Street magnate, said: "In my business I prefer men who have received a college education. In every walk of life the necessity of higher education is becoming more and more apparent all the time."

Dr. F. H. Gaines wrote: "The educated class is the influential class. From this class must come all the teachers, all authors of text books, all framers of educational policies, the leaders of thought in philosophy, science and all literature, and the leaders in all the learned professions."

Testimony from these high authorities in the world of affairs is hardly necessary. Our own observations of men and women of our acquaintance convince us beyond the necessity for argument that education of all the children of all the people is the basic necessity in this age of world-disturbance and of high specialization. Education is a necessity not merely or primarily because it offers to its possessor greater wealth and power and influence and enjoyment; but also, and I may say chiefly, because on its objective side, it prepares its possessor for a high life of service to his fellowman.

I think of our citizenship as being divided into only two classes—not the high and the low, the rich and the poor, the small and the large, the handsome and the homely; but, of those who on the one hand look upon life from the selfish standpoint of getting out of it for themselves all they can, and of making all their life contacts contribute something to their own selfish enjoyment and individual development; and, on the other hand, of those who through the right type of education are adequately trained in an appreciation of the need and opportunity for service to their fellowmen and who are

imbued with an insatiate desire to make the largest possible contributions to the growth, expansion and development of that society of which they are a part.

It is a beautiful thing to smell the fragrance of the flower and to observe from day to day the unfolding of its graceful petals. But the most beautiful thing in this world is to watch from day to day the unfolding through education of the latent powers and aspirations of a boy or girl into new ideals of light and life and love, till he becomes a kinetic force in the leadership of his town or hamlet or State or Nation. And the most satisfying thing in this world is to have a directing part in this development. The beauty and fragrance of the flower quickly disappear and are lost forever, but the contributions to human society of our youth, rightly educated, live on through all the ages and form bright jewels in their heavenly crown which shall make them and countless thousands happy forever.

B—WHAT IS EDUCATION?

Herbert Spencer's definition of education is "Preparation for complete living." John Dewey says, "Education is that reconstruction and re-organization of experience which adds to the meaning of experience and governs the course of subsequent experience." May I venture also to define it? Education is the discovery and development of the latent talents and powers of every child of the Commonwealth to the highest point of which each is capable, to the end that each, in his own field of endeavor, may become the largest possible contributing factor in upbuilding our civilization. From all these definitions we conclude that education is preparation for life and citizenship and service. The amount and kind of education will more than any other factors determine the type of citizenship of a State or of a nation. In fact, the only justification for State-wide taxation for education and of compulsory education is that the State has high ideals to serve and the intelligent preparation of all its children for productive and happy citizenship is essential to the attainment of these ideals. Since the future happiness and prosperity, not merely of the State, but of every community and family, wait upon education, it makes all the difference in the world what kind of education is provided and through what type of instructors the educational program is to function. We have heard it said that the child is the State's greatest asset. He is merely raw material; he is only a possible asset, a potentiality in citizenship. He becomes an actual asset only when he has three qualifications: health, a trained ability, and a living desire to serve the State.

C—NEW EDUCATIONAL IDEALS.

It may be interesting and profitable to make a few pointed contrasts between the old and the new educational standards or ideals.

(a) *Purposelessness*—First, I pause to mention that a generation ago young men and women, if educated at all, were educated for everything in general and nothing in particular. It was not merely the tendency, but the general practice in both public and private schools to provide an iron-clad, hide-bound, immutable course of study, seemingly on the assumption that all boys and girls are equally capable of consuming this static educational menu, which because of its intrinsic value would necessarily meet the life needs of all alike. Now all forward-looking educators, in view of the high specialization of life's tasks and the great variations in the capabilities, talents and predilections of various boys and girls, are pledged to the necessity of studying each individual child as the basis of providing for him in our educational scheme those selective and best adapted studies to train him for his particular field of specialization. Theoretical and experimental child psychology is happily at last occupying its just place in determining our educational curricula. In order to eliminate mis-fits in our economic, social and religious economy, it is highly desirable that each child should receive that type of training which will prepare him for the life of highest usefulness and happiness and service of which he is capable in the particular field of activity in which he will serve.

(b) *True Culture*—In somewhat recent years we have also discovered, in contrast with prior practice, that intellectual training is but a part—and we may say not even the major part—of the education of our youth. We are now convinced that training the head is but co-ordinate with training the hand and the heart. The worst enemy to our republic and to society is not the ignorant man or woman, because ignorance never commands adherents and has no authority in leadership; but the man or woman with high intellectual training, yet with perverted social and religious ideals. To this class belong the Bolsheviks of Europe, the I. W. W.'s of America and every anarchistic group everywhere that rebels at authority and seeks to undermine the fundamentals of democracy and over-turn the social order. Not out of the head, but out of the heart spring the real issues of life.

There was a time when working with the hands was considered beneath the dignity of an educated, cultured and refined young man or woman. Some of the old, aristocratic school even now object that the devotion of the school to the task of making practical and happy citizens by emphasizing the life of the farm and the workshop and basing the school work largely on their homely activities destroys the vision of the people and sounds the death-knell of culture. The reply is that while visions are fine, provisions are finer; that culture that is afraid of the soil is hardly skin deep. Visions that come from an empty stomach are veritable nightmares, and culture that lifts beyond the human touch is despicable selfishness. A course of study, however saturated with classical studies, that emphasizes self-aggrandizement rather than co-operative usefulness has no place in the citizenship of a modern democracy. The ancient idea that some

kinds of work are degrading has long since been exploded. The only degradation to any work is in the motive behind it and the degree of efficiency with which it is done. Culture that lifts its recipient out of life's tasks and alienates its possessor from elbow touch with his fellows is not the quest of our modern spirit. Culture is nothing short of useful knowledge that functions in unselfish service—a certain refined efficiency, in any line of endeavor whatsoever. We are learning that working with the hands may become as large and fine an art as working with the head. So-called intellectual culture is but a small part of the sum total of all culture.

“Honor and shame from no condition rise;

Act well your part—there all the honor lies.”

(c) *Health Education*.—Contrary to our former practice the enlarged function of what Professor Edward J. Ward calls the “magnified school” embraces the health education of the children of the Commonwealth. It seems strange that the public consciousness was so slowly aroused to an understanding of the State's responsibility for the health education of its children, because health is the very foundation of the possibilities of all intellectual, ethical, social and spiritual up-lifts which may be developed through our educational establishments.

The immediate task of every school, whether public or private, elementary, secondary or collegiate, is to conserve the health of the child and to imbue him with a spirit of high service. To take a child and by neglect or indifference to abuse or impair his health; or, receiving him with his health impaired, to fail to make him physically whole, is *sacrilege*. To keep a child from infancy through adolescence and then to send him forth untrained for a definite task in the world is to *despise the gift of God*. To accept the task of public education from the State and not to imbue the child with a burning desire to serve society, is *treason*. An adequate health program for every child in this Commonwealth is now provided through the enactment and application of the West Law, which, among other things, provides that after 1925 no person shall be certificated to teach in the public schools of Virginia without adequate training in health education and an ability to diagnose the children of the Commonwealth for such major physical defects as enlarged tonsils, adenoids, defective vision, defective hearing, and defective teeth. These physical defects are accountable for the retardation or failure of fully 50 per cent. of all the children of the State who hitherto have been mistakenly classified as dullards and mental deficient. My own sober judgment is that results obtained through the operation of this law and other sanitary health laws aimed at the elimination of physical defects from the childhood of Virginia, will, in the next decade, be the one outstanding educational development in this old State. I may add—by way of parenthesis—that every Teacher-Training Institution in Virginia is now accentuating physical education courses for its prospective graduates in order that they in turn may render high service in physical education to the children of the State.

(d) *Social, Moral and Ethical Training.*—In pointed contrast to our former conception of education it is now not only the belief but the general practice of all outstanding educational leaders and executives in the Teacher-Training Institutions of America, in the Church Colleges, and to a fuller extent than heretofore in Educational Institutions of other types, to feel the responsibility for the social, moral and ethical training of the youth committed to their charge. Social ideals and practices in this State, due largely to good roads, the automobile, the telephone and moving pictures, have undergone marked changes within the past decade. Country life is, or no longer need be a barren, unsocial and isolated life. The improvements now available for the farm home and the social contacts provided under the leadership of the rural school and the rural church as social centers, make country life more tolerable, inspirational and satisfying than at any other period in our social evolution. This, to my mind, is a hopeful sign. The migration of many of our best boys and girls from the country-sides to the congested centers of population, without the social guidance of parents and teachers, where so many fall victims to the subtle temptations of the great white way, and instead of becoming contributing citizens to the life of the Commonwealth, prove charges upon its bounty, is one of the most disturbing problems in our social regeneration. The country-sides form the very back-bone of our civilization. Nearly every industrial, economic and religious leader in the crowded cities has at some time had a definite touch with rural life. The socialization, therefore, of country life along high ethical and moral lines constitutes one of the most important problems in education. The moral integrity of this Nation depends more than anything else upon the establishment in our youth of high ethical values and keen moral discrimination in great crises that will inevitably arise. It is the business, therefore, of all higher institutions of learning to train their students through theoretical and experimental sociology into an understanding and appreciation of the rural social problems in order that they in turn may set high standards in the communities in which they shall be the leaders.

(e) *Education for Service.*—The chief aim of education is not subjective but objective. It is to fit for citizenship and service. The people of that state are happiest who are determined to make the largest contributions while they yet live to the enlargement and refinement of society and to the alleviation of the sufferings and the correction of the errors of their fellowmen. Small and poor indeed is the untrained mind with none but an introspective vision which plans all the while for its own enjoyment, thinking or caring little for the enjoyment of its neighbor.

D—CHRISTIAN EDUCATION.

I have given a brief outline of the value of education, of the meaning of education, and of the modern tendencies in educational practice. We now come to speak of the application of the principles

of Christianity to Education. I am an optimist. I understand an optimist to be one who believes that difficult situations can be overcome, that obstacles can be removed, that society can be and is being purified and that Christianity is taking a firmer hold on the lives of men—in a word is functioning in American society. I am also a “peptimist.” A peptimist is one who puts “pep” into his optimism. He not only has an intellectual belief in the future progress and development of the race, but he willingly and quickly offers himself a sacrifice in the consummation of this development. I believe, in fact I know, that the kind of education now provided through the public school system of Virginia and America, which I have dared to briefly outline, and through the higher Institutions under State control, and through both secondary and collegiate institutions under church control, more nearly meets the demands of religious education than at any hour in the world’s history. And I freely confess that the pride of my life is to be able to make some contribution, through the executive position I occupy, to the Christian education of hundreds of young women of this Commonwealth, in order that they, as leaders in the life of my State, may make even larger contributions in moulding the lives of its boys and girls towards continually higher moral ideals and the acceptance and practice of the Christian religion as the guide of their lives.

I hope I may be pardoned in saying at this juncture that I resent with all the vehemence of what I conceive to be a righteous indignation, the ill-considered, ignorant, or reckless assertions of some educational and religious leaders in Virginia, in which, through direct statements or subtle innuendoes, they seek in their enthusiasm for magnifying the work of the church colleges to disparage and discredit, without differentiation or discrimination, the work of the State Institutions through the circulation of the mistaken propaganda that the State Institutions make no provision for religious education. At least it is safe to declare that such propaganda is wholly incorrect and unfair as applicable to the State Teacher-Training Institutions. Through the courses at these Institutions in Sociology and Citizenship, the Y. W. C. A. and its manifold Christian activities, the Mission Study classes, and the definite Bible courses which are placed in the curriculum for credit, through contacts with a Christian faculty and a Christian Dean of Women, through the Sunday School classes of the City and Sunday School classes at the School, and the Sunday School teacher-training classes, these institutions, I am happy to say, are now emphasizing as one of their chief considerations the principles of Christian education and the practice of Christian living. There is, or ought to be, no necessity for criticism, or aspersions against one set of institutions as distinguished from another. All are aiming alike at the preparation of young men and young women for the highest type of useful service of which they are capable. The atmosphere of an institution of learning is perhaps its principal asset. Every institution of higher learning whose atmosphere and ideals are Christian, whether said institution exists

primarily for the preparation of teachers, of doctors, of lawyers, of engineers, or of ministers of the gospel, provided such institutions perform their assumed task in a highly efficient manner, function in the life of the Commonwealth beyond the necessity for comparative strictures on the part of enthusiasts who may be devoted to the program of a particular institution and who are too narrow-minded and selfish to see and appreciate the work of their sister institutions. There is indeed no rivalry and there ought to be no friction or ill-will. Let us all rather rejoice that the day has come in Virginia when the Teacher-Training Institutions and some other State Institutions have put in definite Bible Courses for credit, and have otherwise organized their life on a Christian basis. Let it be distinctly understood also, that there should be no feeling of ill-will toward the great Church Institutions of our Commonwealth, of whatever denomination, but on the contrary we should entertain for them most cordial feelings of good will, and bid them God-speed in the great contributions they are now making and are destined to make in elevating the Christian standards of living and of service in this Commonwealth.

We are living in a crucial age. The world-war is still on. Readjustment in world conditions will never bring peace and harmony to the distracted world until the principles of Christianity are thoroughly imbedded in the minds and hearts of world leaders who control the destinies of the nations. I am firmly convinced that, whether you understand and believe it or not, the very existence of our independence as freemen in this republic will inevitably be determined by the success or failure of our educational establishments. No fine philosophy or man-devised educational program will ever save the world. Germany developed the finest system of education known to the world and in this system it taught its youth to believe implicitly in and follow unquestioningly the dictates of the so-called super-men who ruled the empire. They left out of their teaching what most of all belonged in it—namely, recognition of the principle of equality among men, of love, of sympathy, and of service—the very principles for which the Christ came and lived and died. This education without the teachings and the spirit of the Christ, steeped the world in bloodshed and produced chaotic world conditions from which we shall not recover perhaps in a hundred years.

Christian Education is the hope of the world. Some say that Christianity failed during the world-war. I deny it. The world-war was brought on because of the insatiate greed of the Central European powers and because they failed to apply the principles of the Christian religion. If they had religion at all, they were not saturated with the real Christ spirit. If they applied it at all, they administered it in homeopathic doses. World adjustments are being made so partially and slowly because world leadership refuses to apply to the economic and industrial sores of the distraught nations the healing powers of the religion of Christ.

Is Christian Education the hope of the World? If not, what panacea do you suggest? Listen to the great Martin Luther: "The right instruction of youth is a matter in which Christ and all the world is concerned."

Hear also James J. Hill: "The Christian College is the hope of America. Character is essential to statesmanship and these colleges are sterling factors in the development of character."

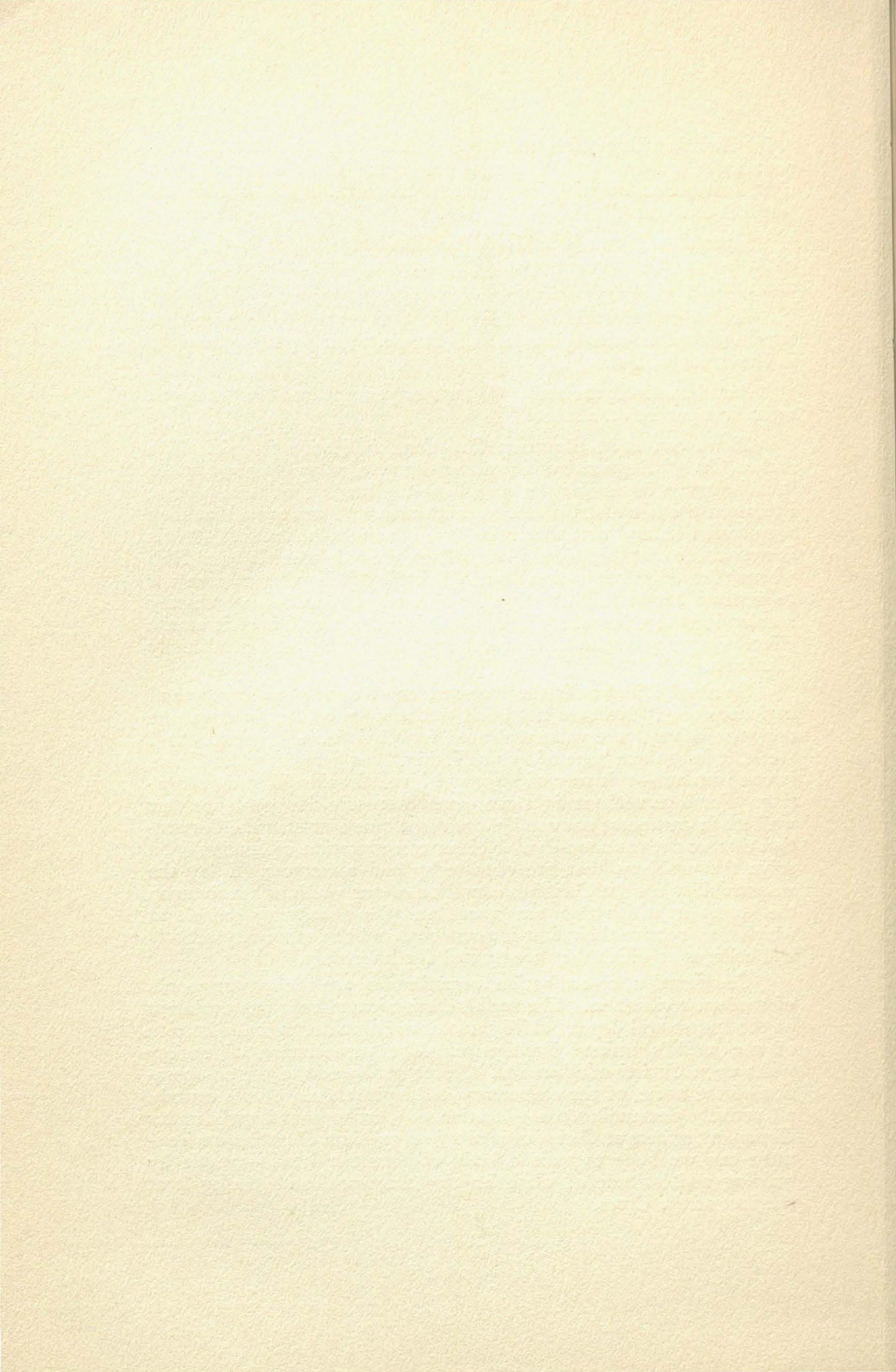
I also quote again from Herbert Spencer: "To educate the reason without educating the desire is like placing a repeating revolver in the hands of a savage."

And Humboldt declares: "Whatever you put into the State you must first put into the school."

If we can make education Christian, civilization is safe. The end of Christian education is not mere knowledge or learning, rather it is bringing the individual into life—the largest, richest, highest life, even the life that God shares with men. "I am come that they may have life, and that they may have it more abundantly." "This is eternal life that they should know Thee, the only true God and Him whom thou didst send, even Jesus Christ." "Jesus Christ came not to destroy, but to fulfill." So Christian education does not destroy secular learning, but absorbs it, Christianizes it, and uses it as the effective agency in producing a culture, broad, deep and profoundly Christian.

Spiritual illiteracy is the fore-runner of moral bankruptcy and national decay. No man not blind to the signs of the times can be unappreciative of the value and need for Christian education. As I see it, it is the one hope of our suffering, bewildered world. There is one way out—this way of light and love. I said *Christian* education. For love without light can never overcome the pestilence that walketh in darkness; nor can light without love ever stay the destruction that wasteth at noon-day. Neither can education without religion solve the problems that are ours today and tomorrow. I lay the responsibility for the Christian education of our youth primarily upon the homes in which they are reared and the elementary schools at which they receive their first impressions, and the secondary schools and colleges at which they are trained for leadership.

Co-operation, co-ordination, organization, are the master words of modern civilization. The social, economic and religious evolution of the future will depend chiefly upon the organization and direction of the world's trained intelligence. The regeneration of society waits upon Christian Education. Never until we have the co-operation of the home, of the elementary and high schools, of the church, all actively demanding the education of our boys and girls under Christian teachers at Christian institutions and in a Christian environment can we hope to train a body of future citizens—capable by training and attitude of Christianizing the world and placing it at the foot of the Cross.



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